

MERIT;

By Order in 1782

TEST. (in *Ireland*)

Impartially Examined

With an Account of the State of Popu-
lary in that Kingdom, and of the
Origin and Principles of the *Dissen-*
ters in General.

THE SECOND EDITION

To which is added

A Narrative of the Attempts the *Dis-*
senters in *Ireland* have made for
repealing the *Repeal* of the TEST.

By the Hon. John Dwyer, Esq.

LONDON:

Printed from the Du first Edition, by A. T. and
W. B. A. Dwyer, near Temple Bar, and at the
Printers Shop. (Printed by P. S. P.)

PRESBYTERIAN FIELD
 OF
 M E R I T ;
 TEST (Ireland)
 IMPARTIAL



With an Account of the State of Po-
 pulation in that Kingdom, and of the
 Causes and Principles of the Disser-
 tion in General

THE SECOND EDITION.

A Review of the Arguments in Dis-
 favour of Ireland have made for
 procuring the repeal of the Test.

L O N D O N
 Republished from the Dublin Edition for G. F. and
 Sold by A. Abbott, near Temple Bar, and at the
 Principal Shops (LONDON)

THE
Presbyterians PLEA
OF
MERIT, &c.

WE have been told in the common News-Papers, that all Attempts are to be made this Session by the *Presbyterians*, and their Abettors, for taking off the Test, as a kind of preparatory Step, to make it go down smoother in *England*. For, if once their *Light* would so shine, the *Papists*, delighted with the Blaze, would all come in, and dance about it. This, I take to be a prudent Method; like that of a discreet Physician, who first gives a new Medicine to a Dog, before he prescribes it to a human Creature.

The *Pretensionaries* have, ever since the Revolution, directed their learn'd Casuists to employ their Pens on this Subject; by shewing the Merits and Pretensions, upon which they claim this Justice, as founded upon the Services they did towards the Restoration of King Charles the Second; and at the Revolution, under the Prince of Orange. Which Pleas I take to be the most singular, in their Kind, that ever were offer'd in the face of the Sun, against the most glaring Light of Truth, and against a Continuation of publick Facts, known to all Europe for Twenty Years together. I shall, therefore, impartially examine the Merits and Conduct of the *Presbyterians*, upon those two great Events; and the Pretensions to Favour, which they challenge upon them.

Soon after the Reformation of the Church in England, under Edward the Sixth, upon Queen Mary's succeeding to the Crown, who restored Popery; many Protestants fled out of England, to escape the Persecution raised against the Church, as her Brother had left it established. Some of these Exiles went to Geneva; which City had received the Doctrine of Calvin, and rejected the Government of Bishops; with many other Reformations. These English Exiles readily embraced the Geneva System; and having added further Improvements of their own, upon Queen Mary's Death returned to England, where

where they preached up their new Opinions; inveighing bitterly against Episcopacy, and all Rites and Ceremonies, however innocent and ancient in the Church: Building upon this Foundation; to run as far as possible from Popery, even in the most minute and indifferent Circumstances: This Faction, under the Name of *Puritans*, became very turbulent, during the whole Reign of *Q. Elizabeth*, and were always discouraged by that wise Queen, as well as by her two Successors. However, their Numbers, as well as their Insolence and Perverseness, so far increased, that soon after the Death of King *James the First*, many Instances of their Petyulancy and Scurrility, are to be seen in their Pamphlets, written for some Years after; which was a Trade they began in the Days of Queen *Elizabeth*: Particularly with great Rancour against the Bishops, the Habits, and the Ceremonies: Such was that scurrilous Libel under the Title of *Martin Mar-Prelate*, and several others. And, although the Earl of *Clarendon* tells us, that, until the Year 1640. (as I remember) the Kingdom was in a State of perfect Peace and Happiness, without the least Appearance of Thought or Design towards making any Alterations in Religion or Government; yet I have found, by often rummaging for old Books in *Little-Britain* and *Duck-Lane*, a great Number of Pamphlets printed from the Year 1630. to 1640. full of as bold and impious railing Expressions, against the lawful Power of the Crown,

Crowns, and the Order of Bishops, as ever were
 used during the Rebellion, or the whole sub-
 sequent Tyranny of that fanatick Anarchy.
 However, I find it manifest, that *Puritanism* did
 not erect itself into a new separate Species of
 Religion, till some Time after the Rebellion
 began. For, in the latter Times of King James
 the First, and the former Part of his Son, there
 were several *Puritan* Bishops, and many *Puritan*
 private Clergymen; while People went, as their
 Inclination led them, to hear Preachers of each
 Party in the Parish Churches. For, the *Puritan*
 Clergy had received Episcopall Orders, as well
 as the rest. But, soon after the Rebellion broke
 out, the Term *Puritan* gradually dropt, and
 that of *Presbyterian* succeeded; which Sect was
 in two or three Years, established in all its Forms;
 by what they call an Ordinance of the Lords
 and Commons, without consulting the King,
 who was then at War against his Rebels. And
 from this Period, the Church continued under
 Persecution, till Monarchy was restored in the
 Year 1660. In a Year or two after, we begin to hear of
 a new Party risen, and growing in the Parlia-
 ment, as well as the Army, under the Name
 of *Independency*. It spread, indeed, somewhat
 more in the latter, but not equal with the
Presbyterians, either in Weight or Number, till
 the very Time that the King was murdered. When

When the King, who was then a Prisoner in the Isle of *Wight*, had made his last Concessions for a Peace to the Commissioners of the Parliament, who attended him there; upon their Return to *London*, they reported his Majesty's Answer in the House. Whereupon, a Number of moderate Members, who, as *Ludlow* says, had secured their own Terms with his Majesty, managed with so much Art, as to obtain a Majority in a thin House, for passing a Vote; that the King's Concessions were a Ground for a future Settlement. But the great Officers of the Army joining with the discontented Members, came to a Resolution, of excluding all those who had consented to that Vote; which they executed in a military Way. *Iverson* told *Fairfax*, the General, a rigid Presbyterian, of this Resolution, who thereupon issued his Orders for drawing out the Army the next Morning, and placing Guards in *Westminster-Hall*, Court of Requests, and Lobby; who, in obedience to their General, in conjunction with those Members, which had opposed the Vote, would let no Member enter the House, except those of their own Party. Upon which, the Question for bringing the King to Justice, was immediately put, and carried, without Opposition, that I can find. Then, an Order was made for his Tryal, the time and place appointed, the Judges named, of whom *Fairfax* himself was one; although by the Advice or Threats of his Wife, he declined sitting among

among them. However, by fresh Orders under his own Hand, which I have seen in Print, he appointed Guards to attend the Judges at the Tryal, and to keep the City in Quiet; as he did likewise to prevent any Opposition from the People, upon the Day of Execution.

From what I have already deduced, it appears manifest; that the Differences between these two Sects, *Presbyterian* and *Independent*, did not then amount to half so much as what there is between a *Whig* and *Tory* at present among us. The Design of utterly extirpating Monarchy and Episcopacy, was equally the same in both; evidently the Consequence of the very same Principles, upon which the *Presbyterians* alone began, continued; and would have ended in the same Events, if towards the Conclusion, they had not been bearded by that new Party, with whom they could not agree about dividing the Spoil. However they held a good Share of Civil and Military Employments during the whole Time of the Usurpation; whose Names and Actions, and Preferments, are frequent in the Accounts of those Times. For I make no doubt, that all the prudent *Presbyterians* complied in proper Seasons, falling in with the Stream; and thereby got that Share in Employments, which many of them held to the Restoration; and perhaps too many of them after. In the same Manner we find our wisest *Tories*, in both Kingdoms, upon the Change of Hands and Measures at the

Queen's

Queen's Death, have endeavoured for several Years by due Compliances, to recover the Time they had lost by a temporary Obstinacy; wherein they have well succeeded, according to their Deputies of Merit. Of whose Names I could here make honourable mention, if I did not fear it might offend their Modesty.

As to what is alledged, that some of the *Presbyterians* declared openly against the King's Murder, I allow it to be true. But, from what Motives? No other can possibly be assigned than perfect Spight, Rage, and Envy, to find themselves wormed out of all Power, by a new Infant Spawn of *Independants*, sprung from their own Bowels. It is true; the Differences in religious Tenets between them, are very few and trifling; the chief Quarrel, as far as I remember, relating to Congregational and National Assemblies. But wherever Interest or Power think fit to interfere, it little imports what Principles the opposite Parties think fit to charge upon each other: For, we see at this Day, that the *Tories* are more hated by the whole Set of zealous *Whigs*, than the very *Papists* themselves; and, in Effect, as much unqualified for the smallest Office: Although, both these Parties assert themselves to be of the same Religion, in all its Branches of Doctrine and Discipline; and profess the same Loyalty to the same Protestant King, and his Heirs.

If the Reader would know what became of this *Independant* Party, upon whom all the Mis-

chief is charged by their *Presbyterian* Brethren; he may please to observe, that during the whole Usurpation, they contended by Degrees with their Parent Sect, and, as I have already said, shared in Employments; and gradually, after the Restoration, mingled with the Mass of *Presbyterians*; lying ever since undistinguished in the Herd of *Dissenters*.

The *Presbyterian* Merit is of as little Weight, when they alledge themselves instrumental to the King's Restoration. The Kingdom grew tired with those ridiculous Models of Government: First, by a House of Lords and Commons, without a King; then without Bishops; afterwards by a Rump and Lords Temporal; then by a Rump alone: Next by a single Person for Life, in Conjunction with a Council: By Agitators: By Major-Generals: By a new Kind of Representatives from the three Kingdoms: By the Keepers of the Liberties of *England*: with other Schemes that have slipped out of my Memory. *Cromwell* was dead; his Son *Richard*, a weak, ignorant Wretch, who gave up his Monarchy much in the same Manner with the two usurping Kings of *Brentford*. The People, harassed with Taxes, and other Oppressions, the King's Party, then called the *Cavaliers*, began to recover their Spirits. The few Nobility scattered through the Kingdom, who lived in a most retired Manner, observing the Confusion of Things, could no longer endure to be ridden by Bakers, Coblers,

Coblers, Brewers, and the like, at the Head of Armies; and plundering every where like *French* Dragoons; the Rump Assembly grew despicable to those who had raised them. The City of *London*, exhausted by almost Twenty Years contributing to their own Ruin, declared against them. The Rump, after many Deaths and Resurrections, was, in the most contemptuous Manner, kick'd out, and burnt in Effigy. The excluded Members were set up; a free Parliament called in as legal a Manner as the Times would allow; and the King restored.

The Second Chain of *Presbyterian* Merit, is founded upon their Services against the dangerous Designs of King *James* the Second; while that Prince was using all his Endeavours to introduce *Papacy*, which he openly professed upon his coming to the Crown: To this they add, their eminent Services at the Revolution, under the Prince of *Orange*.

Now the Quantum of *Presbyterian* Merit, during the four Years Reign of that weak, bigotted, and ill-advised Prince; as well as at the Time of the Revolution, will easily be computed, by a Recourse to a great Number of Histories, Pamphlets, and publick Papers, printed in those Times, and some afterwards; beside the Verbal Testimonies of many Persons yet alive, who are old enough to have known and observed the *Dissenters* Conduct in that critical Period.

It is agreed, that upon King Charles the Second's Death, soon after his Successor had publicly owned himself a *Roman Catholic*, he began with his first Care, to ed the Church Party; from whom having received very cold discouraging Answers, he applied to the *Presbyterians* Leaders and Teachers, being advised by his Priests and *Papists* Counsellors, that the safest Method towards introducing his own Religion, would be, by taking off the *Sacramental Test*, and giving a full Liberty of Conscience to all Religions, (I suppose, that professed Christianity.) It seems, that the *Presbyterians*, in the latter Years of King Charles the Second, upon Account of certain Plots, (allowed by Bishop *Burton* to be genuine) had been for a short Time forbid to hold their Conventicles. Whereupon, these charitable Christians, out of perfect Resentment against the Church, received the gracious Offers of King James with the strongest Professions of Loyalty, and highest Acknowledgments for his Favour. I have seen several of their Addresses, full of Thanks and Praise; with bitter Imputations of what they had suffered; putting themselves and the *Papists* upon the same Foot, as Fellow-Sufferers for Conscience; and with the Style of *Our Brethren the Roman Catholics*. About this Time, began the Project of *Dissewing*, (which hath since been practised many Times, with more Art and Success) where the principal Gentlemen of the Kingdom were privately catechised by his Majesty; so that whether, if

a new Parliament were called, they wou'd agree
 to pass an Act for repealing the *Sacramental*
Test, and establishing a general Liberty of Con-
 science. But he received so little Encouragement,
 that despairing of Success, he had recourse to his
 dispensing Power, which the Judges had deter-
 mined to be a Part of his Prerogative. By Col-
 our of his Determination, he preferred several
Presbyterians, and many *Papists*, to Civil and
 Military Employments. While the King was
 thus busied, it is well known, that Monsieur *Fa-*
gel, the *Dutch* Envoy in *London*, delivered the
 Opinion of the Prince and Princess of *Orange*,
 concerning the Repeal of the *Test*, whereof the
 King had sent an Account to their Highnesses,
 to know how far they approved of it. The Sub-
 stance of their Answer, as reported by *Fagel*,
 was this; 'That their Highnesses thought very
 well of a Liberty of Conscience; but, by no
 Means of giving Employments to any other Per-
 sons, than those who were of the National
 Church. This Opinion was confirmed by se-
 veral Reasons: I cannot be more particular, nor
 having the Paper by me, although it hath been
 printed in many Accounts of those Times. And
 thus much every moderate Churchman would
 perhaps submit to. But to trust any Part of the
 Civil Power in the Hands of those whose In-
 terest, Inclination, Conscience, and former Prac-
 tices have been wholly turned to introduce a dif-
 ferent System of Religion and Government,
 hath very few Examples in any Christian State;

nor any at all in *Holland*, the great Patroness
of Universal Toleration.

Upon the first Intelligence King *James* received of an intended Invasion by the Prince of *Orange*; among great Numbers of *Papists*, to increase his Troops, he gave Commissions to several *Presbyterians*; some of whom had been Officers under the *Rump*; and particularly he placed one *Richards*, a noted *Presbyterian*, at the Head of a Regiment, who had been Governor of *Wexford* in *Cromwell's* Time, and is often mention'd by *Ludlow* in his Memoirs. This Regiment was raised in *England* against the Prince of *Orange*. The Colonel made his Son a Captain, whom I knew, and was as zealous a *Presbyterian* as his Father. However at the Time of the Prince's Landing, the Father easily foreseeing how Things would go, went over like many others to the Prince, who continued him his Regiment; but coming over a Year or two after to assist in raising the Siege of *Derry*, he behaved himself so like either a Coward, or a Traytor, that his Regiment was taken from him.

I will now consider the Conduct of the Church-Party during the whole Reign of that unfortunate King. They were so unanimous against promising to pass an Act for repealing the Test, and establishing a general Liberty of Conscience; that the King durst not trust a Parliament; but encouraged by the Professions of Loyalty gi-

ven him by his *Presbyterian* Friends, went on with his dispensing Power.

The Church-Clergy at that Time are allowed to have written the best Collection of Tracts against *Papery* that ever appeared in *England*; which are to this Day in the highest Esteem. But, upon the strictest Enquiry, I could never hear of above one or two Papers published by the *Presbyterians* at that Time upon the same Subject. Seven great Prelates (he of *Canterbury* among the rest) were sent to the Tower, for presenting a Petition, wherein they desired to be excused in not obeying an illegal Command from the King. The Bp of *London*, Dr *Compton*, was summoned to answer before the Commissioners for Ecclesiastical Affairs, for not suspending Dr *Sharp* (afterwards Archbishop of *York*) by the King's Command. If the *Presbyterians* expressed the same Zeal upon any Occasion, the Instances of it are not, as I can find, left upon Record, or transmitted by Tradition. The Proceedings against *Magdalen College* in *Oxford*, for refusing to comply with the King's Mandate, for admitting a profess'd *Papist* upon their Foundation, are a standing Proof of the Courage and Firmness in Religion shewn by that learned Society, to the Ruin of their Fortunes. The *Presbyterians* know very well, that I could produce many more Instances of the same Kind. But these are enough in so short a Paper as I intend at present.

It

It is indeed very true, that after King *William* was settled on the *English* Throne, the *Presbyterians* began to appear, and offer their Credentials, and demand Favour; and the new King having been originally bred a *Calvinist*, was desirous enough to make them easy (if that would do) by a legal Toleration; although in his Heart he never bore much Affection to that Sect; nor designed to favour them further than as it stood with the present Scheme of Politicks: As I have long since been assured by the greatest Men of Whig-Principles at that Time in *England*.

It is likewise true, nor will be denied; that when the King was possessed of the *English* Crown; and the Remainder of the Quarrel was left to be decided in this Kingdom, the *Presbyterians* wisely chose to joyn with the *Protestant* Army, rather than with that of King *James* their old Friend, whose Affairs were then in a manner desperate. They were wise enough to know, that this Kingdom, divided against itself, could never prevail against the united Power of *England*. They fought *pro oris & facie*; for their Estates and Religion; which latter will never suffer so much by the Church of *England* as by that of *Rome*, where they are counted Hereticks as well as we: And consequently they had no other Game to play. But what more they can build upon having joyned with a *Protestant* Army, under a King they acknowledged, to defend their own Liberties and Properties

ties against a *Popish* Enemy under an abdicated King, is, I confess, to me absolutely inconceivable; and, I believe, will equally be so for ever, to any reasonable Man.

When these Sectaries were several Years ago making the same Attempt for abolishing the Test, many groundless Reports were industriously and seasonably spread of an Invasion threatened by the *Pretender*; on the North of *Ireland*. At which Time the *Presbyterians*, in their Pamphlets, argued in a menacing Manner; that if the *Pretender* should invade those Parts of the Kingdom where the Numbers and Estates of the Dissenters chiefly lay; they would sit still, and *let us fight our own Battles*; since they were to reap no Advantage, which ever side should be Victors. If this were the Course they intended to take in such a Case; I desire to know, how they could contrive safely to stand Neuters, otherwise than by a Compact with the *Pretender* and his Army, to support their Neutrality, and protect them against the Forces of the Crown? This is a necessary Supposition; because otherwise they must have inevitably been a Prey to both. However, by this frank Declaration, they sufficiently shewed their good Will; and confirm'd the common Charge generally laid at their Door, that a *Scottish*, or Northern *Presbyterian*, hates our Episcopal Establish'd Church, more than *Popery* itself. And, the Reason for this Hatred, is natural enough;

nough ; because it is the Church alone, that stands in the Way between them, and Power ; which *Popery* doth not.

Upon this Occasion I am in some doubt, whether the political Spreaders of those chimerical Invasions, made a judicious Choice in fixing the Northern Parts of *Ireland* for that romantick Enterprize. Nor, can I well understand the Wisdom of the *Presbyterians* in countenancing and confirming those Reports. Because it seemed to cast a most infamous Reflection upon the Loyalty and religious Principles of their whole Body : For if there had been any Truth in the Matter, the Consequence must have been allowed, that the *Pretender* counted upon more Assistance from his Father's Friends, the *Presbyterians*, by chusing to land in those very Parts, where their Number, Wealth, and Power most prevail'd ; rather than among those of his own Religion. And therefore, in Charity to this Sect, I rather incline to believe, that those Reports of an Invasion were formed and spread by the Race of small Politicians, in order to do a reasonable Jobb.

As to *Popery* in general, which for a thousand Years past hath been introducing and multiplying Corruptions both in Doctrine and Discipline ; I look upon it to be the most absurd System of Christianity professed by any Nation. But I cannot apprehend this Kingdom to be in much Danger from it. The Estates of Papists are very few ;

few; crumbling into small Parcels, and daily diminishing. Their common People are sunk in Poverty, Ignorance, and Cowardice, and of as little Consequence as Women and Children. Their Nobility and Gentry are at least by one half ruin'd, banish'd, or converted: They all soundly feel the Smart of what they suffered in the last *Irish* War. Some of them are already retir'd into foreign Countries; others, as I am told, intend to follow them; and the rest, I believe, to a Man, who still possess any Lands, are absolutely determin'd never to hazard them again for the sake of establishing their Superstition: If it hath been thought fit, as some observe, to abate of the Law's Rigour against *Popery*, in this Kingdom, I am confident it was done for very wise Reasons, considering the Situation of Affairs abroad at different times, and the Interest of the *Protestant* Religion in general. And as I do not find the least Fault in this Proceeding; so I do not conceive why a sunk discarded Party, who neither expect nor desire any Thing more than a quiet Life, should under the Names of *High-flyers*, *Jacobites*, and many other vile Appellations, be charg'd so often in Print, and at common Tables, with endeavouring to introduce *Popery*, and the *Pretender*; while the *Papists* abhor them above all other Men, on Account of Severities against their Priests, in her late Majesty's Reign; when the now disbanded *Reprobate* Party was in Power. This I was convinced of some Years ago by a long Journey into the

Southern Parts; where I had the Curiosity to send for many Priests of the Parishes I passed through; and, to my great Satisfaction, found them every where abounding in Professions of Loyalty to the late King George; for which they gave me the Reasons above mentioned; at the same Time complaining bitterly of the Hardships they suffered under the Queen's last Ministry.

I return from this Digression to the modest Demands of the Presbyterians, for a Repeal of the Sacramental Test, as a Reward for their Merits at the Restoration, and the Revolution; which Merits I have fairly represented, as well as my Memory would allow me. If I have committed any Mistakes they must be of little Moment. The Facts and principal Circumstances are what I have obtain'd and digested, from reading the Histories of those Times, written by each Party; and many thousands have done the same as well as I, who I am sure have in their Minds drawn the same Conclusions.

This is the Faction, and these the Men who are now resuming their Applications, and giving in their Bills of Merit to both Kingdoms upon two Points, which, of all others, they have the least Pretensions to offer. I have collected the Facts with all possible Impartiality, from the current Histories of those Times; and have shewn, although very briefly, the gradual Proceedings

Seedings of those Sectaries; under the Denominations of *Puritans*, *Presbyterians*, and *Independants*, for about the space of an hundred and eighty Years, from the Beginning of *Q. Elizabeth* to this present Time. But, notwithstanding all that can be said, these very Schismaticks (for such they are in Temporals, as well as Spirituals) are now again expecting, soliciting, and demanding (not without insinuated Threats, according to their Custom) that the Parliament should fix them upon an equal Foot with the Church Establish'd. I would fain know to what Branch of the Legislature they can have the Forehead to apply. Not to my Lords the Bishops; who must have often read, how the Predecessors of this very Faction, acting upon the same Principles, drove the whole Bench out of the House; who were then, and hitherto continue one of the three Estates. Not to the Temporal Peers, the second of the three Estates; who immediately after those rebellious Fanaticks had murdered their King, voted a House of Lords to be useless and dangerous, and would let them sit no longer, otherwise than when elected as Commoners. Not to the House of Commons; who must have heard, that in those fanatick Times the *Presbyterian* and *Independant* Commanders in the Army, by military Power, expelled all the moderate Men out of the House, and left a *Rump* to govern the Nation. Lastly, not to the Crown, which those very *Saints* destin'd to *rule the Earth*, trampled under their Feet,

Feet, and then in cold Blood murder'd the blessed Wearer.

But, the Sessions now approaching, and a Clan of dissenting Teachers come up to Town from their northern head Quarters, accompanied by many of their Elders and Agents, and supported by a general Contribution, to solicit their Establishment, with a Capacity of holding all Military as well as Civil Employments; I think it high Time, that this Paper should see the Light. However, I cannot conclude without freely confessing, that if the *Presbyterians* should obtain their Ends, I could not be sorry to find them mistaken in the Point, which they have most at Heart by the Repeal of the Test; I mean, the Benefit of Employments. For, after all, what Assurance can a *Scottish* northern Dissenter, born on *Irish* Ground, have, that he shall be treated with as much Favour as a *True Scot* born beyond the *Tweed*.

I am ready enough to believe that all I have said will avail but little. I have the common Excuse of other Men, when I think myself bound by all religious and civil Ties, to discharge my Conscience, and to warn my Countrymen upon this important Occasion. It is true, the Advocates for this Scheme promise a new World, after this blessed Work shall be completed; that all Animosities and Faction must immediately drop: that the only Distinction in this Kingdom will

will then be of *Papist* and *Protestant*. For, as to *Whig* and *Tory*, *High-Church* and *Low Church*, *Jacobite* and *Hannoverian*, *Court* and *Country Party*, *English* and *Irish Interest*, *Dissenters* and *Conformists*, *New Light* and *Old Light*, *Anabaptist* and *Independant*, *Quaker* and *Muggletonian*, they will all melt and jumble together into perfect Harmony, at the Sessions and Assizes, on the Bench and in the Revenues; and, upon the whole, in all Civil and Military Trust, not excepting the great Councils of the Nation. For it is wisely argued thus: That a Kingdom being no more than a larger Knot of Friends met together, it is against the Rules of good Manners to shut any Person out of the Company, except the *Papists*, who profess themselves of another Club.

I am at a Loss to know what Arts the *Presbyterian* Sect intends to use, in convincing the World of their Loyalty to kingly Government; which long before the Prevalence, or even the Birth of their *Independant* Rivals, as soon as the King's Forces were overcome, declared their Principles to be against Monarchy, as well as Episcopacy and the House of Lords, even till the King was restored: At which Event, altho' they were forced to submit to the present Power, yet I have not heard that they ever did, to this Day, renounce any one Principle by which their Predecessors then acted; yet this they have been challenged to do, or at least to shew that others have done it for them, by a certain Doctor,

Doctor, who, as I am told, hath much em-
 ploy'd his Pen in the like Disputes. I own,
 they will be ready enough to insinuate them-
 selves into any Government: But, if they mean
 to be honest and upright, they will, and must
 endeavour by all Means, which they shall think
 lawful, to introduce and establish their own
 Scheme of Religion, as nearest approaching to
 the Word of God, by casting out all supersti-
 tious Ceremonies, Ecclesiastical Titles, Habits,
 Distinctions, and Superiorities, as Rags of Popery,
 in order to a thorough *Reformation*; and, as in
 Charity bound, to promote the Salvation of
 their Countrymen: Wishing with *St. Paul*, that
the whole Kingdom were as they are. But what
 Assurance will they please to give, that when
 their Sect shall become the National Established
 Worship, they will treat *Us Dissenters* as we
 have treated them. Was this their Course of
 Proceeding during the Dominion of the *Saints*?
 Were not all the Remainders of the Episcopal
 Church, in those Days, especially the Clergy,
 under a Persecution for above a Dozen Years,
 equal to that of the primitive Christians? That
 this Proceeding was suitable to their Principles,
 is known enough; for many of their Preachers
 then writ Books expressly against allowing any
 Liberty of Conscience, in a Religion different
 from their own; producing many Arguments to
 prove that Opinion; and, among the rest, one
 frequently insisted on; that, granting such a
 Liberty would be to establish *Iniquity by a Law*.
 Many

Many of these Writings are yet to be seen, and, I hear, have been quoted by the Doctor above-mentioned.

As to their great Objection of prostituting that holy Institution, the blessed Sacrament, by way of a Test, before Admittance into any Employment; I ask, whether they would not be content to receive it *after their own Manner*, for the Office of a Judge, for that of a Commissioner in the Revenue, for a Regiment of Horse, or to be a Lord Justice. I believe they would scruple it as little, as a long Grace before and after Dinner; which they can say without *bending a Knee*. For, as I have been told, their Manner of taking Bread and Wine in their Conventicles, is performed with little more Solemnity than at their common Meals. And, therefore, since they look upon our Practice in receiving the Elements, to be idolatrous; they neither can, nor ought, in Conscience, to allow us that Liberty, otherwise than by Connivance; and a bare Toleration, like what is permitted to the *Papists*. But, lest we should offend them, I am ready to change this Test for another; although, I am afraid, that sanctified Reason is, by no Means, the Point where the Difficulty pinches; and only offered by pretended Churchmen, as if they could be content with our believing, that the Impiety and Prophanation of making the Sacrament a Test, were the only Objection. I therefore propose, that before the

D

present

present Law be repealed, another may be enacted; That no Man shall receive any Employment, before he swears himself to be a true Member of the Church of *Ireland*, in Doctrine and Discipline, &c. and, that he will never frequent, or communicate with any other Form of Worship. It shall likewise be further enacted, that whoever offends, &c. shall be fined five Hundred Pounds, imprisoned for a Year and a Day, and rendered incapable of all publick Trust for ever. Otherwise, I do insist that those pious, indulgent, external Professors of our National Religion, shall either give up that fallacious hypocritical Reason for taking off the Test; or freely confess, that they desire to have a Gate wide open for every Sect, without any Test at all, except that of swearing Loyalty to the King: Which, however, considering their Principles, with regard to Monarchy, yet unrenounced, might, if they would please to look deep enough into their own Hearts, prove a more bitter Test, than any other that the Law hath yet invented.

For, from the first Time that these Sectaries appeared in the World, it hath been always found, by their whole Proceeding, that they professed an utter Hatred to kingly Government. I can recollect, at present, three Civil Establishments, where *Calvinists*, and some other Reformers who rejected Episcopacy, possess the supreme Power; and, those are all Republicks; I mean, *Holland*, *Genova*, and the reformed *Swiss*

Swiss Cantons. I do not say this in Diminution, or Disgrace to Commonwealths; wherein, I confess, I have much altered many Opinions, under which I was educated, having been led by some Observation, long Experience, and a thorough Detestation for the Corruptions of Mankind. Infomuch, that I am now justly liable to the Censure of *Hobbs*; who complains, that the Youth of *England* imbibe ill Opinions, from reading the Histories of antient *Greece* and *Rome*, those renowned Scenes of Liberty and every Virtue.

But, as to Monarchs; who must be supposed well to study and understand their own Interest; they will best consider, whether those People, who in all their Actions, Preachings, and Writings, have openly declared themselves against Regal Power, are to be safely placed in an equal Degree of Favour and Trust, with those who have been always found the true and only Friends to the *English* Establishment. From which Consideration, I could have added one more Article to my new Test, if I had thought it worth my Time.

I have been assured by some Persons who were present, that several of these Dissenting Teachers, upon their first Arrival hither to solicit the Repeal of the Test, were pleased to express their Gratitude, by publicly drinking the Healths of certain eminent Patrons, whom they

pretend to have found among us; if this be true, and that the Test must be delivered up by the very Commanders appointed to defend it, the Affair is already, in Effect, at an End. What *secret* Reasons those Patrons may have for such a Return of brotherly Love, I shall not inquire: For, *O my Soul come not thou into their Secret, unto their Assembly mine Honour be not thou united. For in their Anger they slew a Man, and in their Self-will they digged down a Wall. Cursed be their Anger, for it was fierce, and their Wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel.*

N. B. As an Answer to this Pamphlet may reasonably be expected from Ireland, this is to assure the Publick, that we shall take the first Opportunity to publish it, and every other Treatise on the same Subject, that shall be judged worthy of Regard in this Kingdom.

G. F. &c.

TO

T H E
C O R R E S P O N D E N T.
N^o. III. *and* IV.

Humbly inscrib'd to the Conforming Nobility
and Gentry in IRELAND.

A Narrative of the several Attempts, which the Dissenters of Ireland have made, for a Repeal of the Sacramental Test.

WHEN the Oath of Supremacy was repealed, which had been the Church's great Security since the Second of Queen *Elizabeth*, against both *Papists* and *Presbyterians*, who equally refused it, it let in such a Current of *Dissenters* into some of our Corporations, as bore down all before them.

Although the *Sacramental Test* had been for a considerable Time in Force in *England*, yet that Law did not reach *Ireland*, where the Church was more oppressed by *Dissenters*, and where her most sanguine *Friends* were glad to compound, to preserve what legal Security she had left, rather than to attempt any new, or even to recover what she had lost: and in truth they had no reason to expect it, at a time when the *Dissenters* had the Interest to have a motion made and debated in Parliament, that there might be a temporary Repeal of all the penal Laws against them,

E and

and when they were so flush'd with the Conquest they had made in some Corporations, as to reject all Overtures of a Toleration; and to that end, had employ'd Mr. Boyse to write against it with the utmost Contempt, calling it *a Stone instead of Bread, a Serpent instead of a Fish.*

When the Church was in this situation, the clause of the *Sacramental Test* was happily sent over from *England*, tack'd to the *Popery Bill*, which alarm'd the whole body of the *Dissenters* to that degree, that their Managers began to ply with the greatest Artifice, and Industry, to prevent its passing into a Law. But (to the honour of that Parliament be it spoken) the whole body of both *Lords* and *Commons* (some few excepted) passed the Clause with great readiness, and defended it afterwards with as great resolution.

The immediate consequence of this Law was the recovery of several Corporations, from the *Dissenters*, and the preservation of others, to which the *enterprising People* had made very bold and quick Approaches.

It was hoped that this signal defeat, would have discouraged the *Dissenters* from any further attempts against the Law, which had so unanimously passed both Houses: but the contrary soon appeared.

For, upon meeting of the Parliament, held by the Earl of *Pembroke*, they quickly re-assumed their wonted *Courage* and *Confidence*, and made no doubt, but they should either procure an absolute Repeal thereof, or get it so far relax'd, as that they might be admitted to Offices of *Military Trust*: to this, they apprehended themselves encouraged, by a paragraph in his *Excellency's Speech* to both Houses, (which they applied to themselves) which was, *That the Queen would be glad of any expedient, for strengthening the Interest of her Protestant Subjects of Ireland.*

The Advocates for the *Dissenters* immediately took hold of this handle, and in order to prepare the way for

for this expedient, insisting boldly upon their Merit and Loyalty, charg'd the Church with Persecution, and extoll'd their signal behaviour in the late *Revolution*, to that degree, as if by their singular Prowess, they had saved the Nation.

But all this was only to prepare the way for the grand Engine, which was forming to beat down this Law; and that was their expedient Addresses.

The first of this kind, was, from a *provincial Synod* of the *Northern Dissenters*, beginning with high *Encomiums* upon themselves, and as high *Demands* from the publick, for *their untainted Loyalty in all Turns of Government*, which they said, was *the natural consequence of their known Principles*; Expressions, which had they been applied to them by their Adversaries, must have been understood as spoken ironically; and indeed, to have been the greatest sarcasm imaginable upon them; especially, when we consider the insolent treatment given to her late Majesty in the very same Address; for immediately after they pass this compliment upon themselves, they tell her *Majesty*, they deeply regret the *Sacramental Test*; and frankly declared, that neither the Gentlemen, nor People of their persuasion could (they must mean *would*) serve her, whatever exigences might arise, unless that Law was repeal'd.

The Managers for the *Kirk*, following this precedent, endeavour'd to obtain Addresses to the same purpose from the Corporations; and though they proved unsuccessful in most, they procur'd them from our most considerable conforming corporations; and that too at a *critical Juncture*, when numbers of *Scotch Presbyterians*, who had deserved well in the affair of the *Union*, and could not be rewarded in *England* (where the *Test-Act* was in force) stood ready to over-run our preferments as soon as the *Test* should be repealed in *Ireland*.

But after all, when it came to a decisive tryal in the House of Commons, the *Dissenters* were defeated.

When

When the Managers found the House of Commons could not be brought into that scheme of an expedient, to be offered by them; their refinement upon this, was, to move for an Address, *That the House would accept of an Expedient from her Majesty*, but this also was rejected; for by this project, the Managers would have led the Queen into this *Dilemma*, either to disoblige the whole body of the *Dissenters*, by refusing to name the *Expedient*, or else to give up the Conformists to the insults and encroachments of the *Dissenters*, by the repeal of that Law, which was declared by the House of Lords to be the great security of the *Establish'd Church*, and of the *English* interest in *Ireland*.

The next attempt they made against the *Test*, was, during the Government of *Lord Wharton*. The *Dissenters* seemed more resolute now than ever, to have the *Test* repealed, especially when his Excellency had declared from the *Throne*, *that they were neither to be persecuted nor molested*. For they who had all along called the *Test-Act* a *Persecution*, might reasonably conclude that grievance would be removed; when they were told by the *chief Governor*, *that they were not even to be molested*. But to their great confusion, they were soon undeceived, when they found upon tryal, that the House of Commons, would not bear the least motion towards it.

Their Movements to repeal the *Test* being stopp'd this way, the Managers were obliged to take several other ways to come at it: and at the time that some intended to sooth, others seemed to threaten even *Pre Legislation*.

There happened about the time when the project of the *Expedient* was on foot, an excellent occasion, to express their resentments against this Law, and that was, when great numbers of them refus'd the Oath of Allegiance, and to oppose the *Presender*; insisting upon a repeal of the *Test Act*, as the condition of their

their arming in defence of their Queen and Country. The Government was not reduced to such straits, as to submit to that condition; and the *Test* stood firm, in spite of both the *Dissenters* and the *Pretender*, until the latter was driven from our coasts; and then one would have thought the hopes of the former would have vanished with him.

But it prov'd quite contrary: for those sons of the earth, rebounding with fresh vigour from their falls, recover'd new strength and spirit from every Defeat, and the next attempt was bolder (considering the circumstance they were in) than any they had made before.

The case was this: the House of Lords of *Ireland* had accused them to the Queen of several *illegal Practices*, which highly concerned the safety of our Constitution, both in *Church* and *State*: the particulars of which Charge were sum'd up in a Representation from the *Lords* to this effect:

That they (the *Dissenters*) had opposed and persecuted the Conformists in those parts where their power prevail'd, had invaded their Congregations, propagated their *Schism* in places where it had not the least footing formerly; that they were protected from a legal Prosecution by a *noli prosequi* in the case of *Drogheda*: That they refused to take *conforming Apprentices*, and confined Trade among themselves, exclusive of the *Conformists*: That in their *illegal Assemblies* they had prosecuted and censur'd their people for being married according to Law: That they have thrown publick and scandalous Reflections upon the *Episcopal Order*, and upon our *Laws*, particularly the *Sacramental Test*, and had misapplied the *Royal Bounty* of 1200 *l. per Ann.* in propagating their *Schism*, and undermining the *Church*: and had exercised an *illegal Jurisdiction* in their *Presbyteries* and *Synods*, &c.

To this Representation of the *Lords*, the *Dissenters* remonstrate in an Address to the *Queen*, or rather an Appeal

Appeal to their own People ; in which, although it is evident they were conscious of those Crimes whereof they stood accused, as appears by the *Evasions* they make to this high Charge. Yet even under these circumstances (such was their Modesty) they pressed for a *Repeal* of the *Test-Act*, by the modest appellation of a *Grievance*, and odious mark of *Infamy*, &c.

One particular in another Address, I cannot omit. The *House of Lords* in their Representation, had accused one *Dissenting Teacher* in particular (well known to be Mr. *Boyse*) the Charge was in these words : *Nor has the Legislature itself escaped the Censure of a bold Author of their's, who has publish'd in Print, that the Sacramental Test, is only an Engine to advance a State Faction. and to debase Religion to serve base and unworthy Purposes.*

To this Mr. *Boyse* answers, in an Address to the *Queen*, in the Year 1712. subscribed only by himself, and five more *Dissenting Teachers*, in the following Manner :

As to this Part of their Lordships Complaint, we beg leave to lay before your Majesty the words of that Author which are these : Nor can we altogether excuse those who turn the Holy Eucharist into an Engine, to advance a State Faction, and endeavour to confine the common Table of our Lord, by their arbitrary Inclosures, to a Party : Religion is thereby debased to serve mean and unworthy purposes. We humbly conceive, that the Author in that Passage, makes no mention of the Legislature at all, &c. and we cannot omit on this Occasion, to regret it, as the great unhappiness of a Kingdom, that Dissenters should now be disabled from concurring in the Defence of it, in any future Exigency and Danger, and should have the same Infamy put upon them with the Irish Papists : We therefore humbly hope, that your Majesty shall consider, how little real Grounds there are for those Complaints made by their Lordships.

What

What a mixture of Impudence and Prevarication is this! That one *Dissenting Teacher* accused to his Prince of having censured the *Legislature*, should presume, back'd only by five more of the same *Quality* and *Profession*, to transcribe the guilty Paragraph, and (to secure his meaning from all possibility of being mistaken,) annex another to it; wherein they rail at that very Law, for which he in so audacious a Manner censur'd the Queen and Parliament, and at the same time should expect to be acquitted by her Majesty, because he had not mentioned the word *Legislature*; 'tis true, the word *Legislature* is not expressed in that Paragraph; but let Mr. *Boyle* say, what other Power but the *Legislature*, could in this Sense, turn the *Holy Eucharist* into an *Engine* to advance a *State Passion*, or confine *Offices of Trust*, or the *Communion Table* of our Lord, by their arbitrary *Inclosures*, to a *Party*. It is plain he can from his Principles, intend no others, but the *Legislators* of the *Sacramental Test*; though at the same time I freely own, that this is a vile description of them; for neither have they by this Law, made the *Sacramental Test* an *Engine* to advance, but rather to depress a *State Passion*; nor have they made any arbitrary *Inclosures* of the common Table of the Lord, since as many as please, may receive the *Sacrament* with us in our Churches, and those who will not, may freely, as before, receive it in their separate Congregations: nor in the last Place, is Religion hereby debased to serve mean and unworthy purposes, nor is it any more than all *Lawgivers* do, by enjoining an Oath of *Allegiance*, and making that a *Religious Test*. For an Oath is an act of *Religious Worship*, as well as the *Eucharist*.

Upon the whole, is not this an instance of prodigious Boldness in *Jo. Boyle*, back'd with only five *Dissenting Teachers*, thus to recriminate upon the *Irisb* House of Lords (as they were pleased to call them in the Title of their printed Address) and almost to insist

insist with her Majesty, upon the *Repeal of a Law*, which she had stamped with her Royal Authority, but a few Years before?

The next attempt of the *Dissenters* against this Law, was made during the Government of the D. of *Sbrowbury*, by the whole compacted body of their *Teachers* and *Elders*, with a formidable *Engine*, called a *Representation of Grievances*, in which, after they had revil'd the *Test-Act*, with the same odious appellations, and insisted upon the same insolent arguments, for the *Repeal* thereof, which they had formerly urged to the *Queen*, they expressed themselves to his Grace in these words:

We beg leave to say, that those Persons must be inexcusable, and chargeable with all the bad Consequences that may follow, who in such a Kingdom as this, and at such a Time as this, disable, disgrace, and divide Protestants; a thing that ought not to be done at any Time, or in any Place, much less then in this, &c.

Is it possible to conceive any thing more provoking than this humble Supplication of these Remonstrators? Does not this sound like a Demand of the *Repeal* of the *Test*, at the Peril of those, who dare refuse it? Is it not an Application with a Hat in one hand, and a Sword in the other, and that too, in the Stile of a King of *Ulster*, to a King of *Conaught*, — *Repeal the Test, or if you don't —*

But to proceed in this Narrative; notwithstanding the defeat of the *Dissenters* in *England*, in their late Attempt against the *Test*, their Brethren in *Ireland*, are so far from being discouraged, that they seem now to conceive greater hopes of having it repealed here, than ever; In order to prepare Necessaries, and furnish topicks for this Attempt, there was a paper printed upon the opening of last Session, and now republished; entitled, *The Nature and Consequences of the Sacramental Test considered, with Reasons humbly offered for the Repeal thereof.*

It is not my Intention, to follow this Author thro' all the mazes and windings of his reasoning upon this Subject, which, in truth, seem such incoherent Shreds, that it is impossible to tye them together; and therefore, what I propose is, to answer such Objections to the Test, as are advanced either by this Author, or any other, which have any appearance of reason, or plausibility.

I know it is not prudent to despise an Adversary, nor fair to prepossess Readers, before I shew this bold and insolent Writer in his proper figure and dress; and therefore, however I may take him to be a feeble Advocate for the Repeal of the Test, in point of reasoning, yet I freely allow him to be a most resolute Champion in point of Courage, who has, with such intrepidity, attacked, not only the first Enactors of this Law; but all such, who shall continue it, by giving their negatives to the Repeal.

Page 19. he says, *The Truth is, the Imposition of the Test, and continuing it in such a State of the Kingdom, appears (at first Sight,) so great an absurdity in Politicks, as can never be accounted for.*

Who are these absurd Politicians? Are they not the Majority of both Houses of Parliament.

But to strengthen his Reflections, p. 26. he gives the whole Legislature to understand, *that continuing the Test, does not become the Wisdom and Justice of the Legislature, under the Pretence of its being for the advantage of the State, when it is really prejudicial to it; and further tells us, it infringes on the indisputable Right of the Dissenters.*

P. 57. he says, *The Gentlemen of the House of Commons, who framed the Bill, to prevent the farther growth of Popery, instead of approving the Test Clause, which was inserted, publicly declared their dislike to it, and their Resolution to take the first Opportunity of repealing it, though at that Time they unwillingly pass'd it, rather than lose a Bill they were so fond of.* This Resolution

tion has not been as yet fulfilled, for what reasons Our Worthy Patriots themselves know best.

I should be glad this Author would inform us, who and how many of those Members joined in this Resolution, to repeal the Test, or where that Resolution is to be found, which he mentions twice in that same Paragraph, surely not in the Books of the House of Commons.

If not, suppose some few Gentlemen of the House of Commons, and to be sure very few they were, who publickly declared their Dislike to it, or entered in to any Resolution; this, I think, he should have explain'd, and not insinuate so gross a Reflection on a Majority of the House of Commons, who first pass'd this Law, and have ever since oppos'd all Attempts to repeal it; these are the Gentlemen whom in Sarcasm and Irony, he is pleas'd to call the *Worthy*, that is, the unworthy Patriots themselves.

But to mention no more, he concludes his notable Piece, with these remarkable words, p. 62, 63.

Thus it appears, with regard to the Protestant Succession, which has now happily taken Place, how reasonable it is to repeal the Sacramental Test, and that granting that favour to the Dissenters, [which by the by cannot be granted but by Parliament] can be disagreeable to none, who have a just Sense of the many Blessings we enjoy, by the Protestant Succession, in his Majesty's Royal Family.

I conceive, it will be readily allow'd, that in all applications from any body of Men, or particular Subject to the Legislature, the highest Encouragements are to be look'd upon as purely Complimental; but that the least Insinuation of Disrespect ought to be considered in the strictest Sense the Expressions can bear. Now, if we apply this Observation, to what this bold Adventurer has said, with respect to the Legislators of the Sacramental Test; Does he not directly and plainly charge them with Injustice, Imprudence, gross Absurdity, and

and *Jacobinism*? Let the most prejudic'd Reader, that is not determin'd against Conviction, say, whether this *Labeller* of the *Parliament*, has not drawn up a high Charge against the Makers and Continuers of this Law.

Notwithstanding my Resentment, which to be sure he does not value, I would be sorry he should bring upon himself the Resentment of those he has been so free with. Is not this Author justly to be reputed a Defamer, till he produces Instances wherein the conforming Nobility and Gentry of *Ireland*, have shewn their Disaffection to the Succession of the illustrious House of *Hanover*.

Did they ever refuse the Oath of Abjuration, or support any conforming, nonjuring Teachers in their Congregations? Did ever any conforming Gentlemen or common people, refuse to be array'd, when the Militia was rais'd, upon the Invasion of the *Pretender*? Did any of them ever shew the least Reluctance, or make any exception against their Officers, whether they were *Dissenters* or *Churchmen*.

It may be said, that from these Insinuations, I would have it understood, that the *Dissenters* encouraged some of their Teachers who refused the Oath of Abjuration; and that even in the Article of Danger when the *Pretender* made an Attempt in *Scotland*, our northern *Presbyterians* shewed great Reluctance in taking Arms upon the Array of the Militia.

I freely own it is my Intention, and I must affirm both Facts to be true, however they have the assurance to deny it.

What can be more notorious, than the protection, countenance, and support, which was continued to *Riddall, Mr. Bride, and Mr. Crackan*, who absolutely refused the Oath of Abjuration; and yet were continued to teach in their Congregations, after they return'd from *Scotland*, when a prosecution was directed, and a Council in criminal Causes was sent down

to the County of *Antrim* to prosecute them. — With respect to the Parliament: did ever any House of Commons shew greater Alacrity in raising Money, and equipping Ships in defence of the King, than the last House did upon the expected Invasion of the *Protender*? And did ever any Parliament give Money with greater Unanimity, for the Support of the Crown than the present has done; whatever the Wants of their private Families might be? And must a very great Majority of those Persons be branded with the infamous Aspersions of Disaffection to the illustrious House of *Hanover*, should they refuse to give their Voices for the Repeal of the *Test*?

I am fully perswaded that this Author and his Fellow-Labourers, do not believe one Word of this heavy Charge; but their present Circumstances are such, that they must run all Hazards.

A great Number of the Non-conforming Gentlemen daily leave them. Many Men whose Fathers were Elders, or rigid Non-conformists, are now constant Communicants, and Justices of Peace in their several Counties, insomuch, that it is highly probable, should the *Test* continue twenty Years longer, that there would not be a Gentleman left to solicit a Repeal.

I shall hereafter take Occasion to shew, how inconsiderable they are, for their Numbers and Fortunes, who can be served or obliged by this Repeal, which Number is daily lessening. The *Dissenting Teachers* are sufficiently aware, that the general Conformity of the Gentlemen, will be follow'd, by the Conformity of Numbers of the People; and should it not be so, that they will be but poorly supported by them; that by the Continuance of the *Test*, *their Craft will be in Danger to be set at naught*, and in all probability will end in a general Conformity of the *Presbyterians* to the establish'd Church.

So that they have the strongest Reasons in the world, to press for a Repeal of the *Test*; but those
Reasons

Reasons must have equal Force for the Continuance of it, with all that wish the peace of the Church and State, and would not have it torn in pieces with endless and causeless Divisions.

There is one short passage more, I had like to have omitted, which our Author leaves as a sting in the Tail of his Libel, his Words are these, *Pag. 59.*

The Truth is, no one Party of a religious Denomination, in Britain or Ireland, were so united, as they, (the Dissenters) indeed no one but they, in an inviolable Attachment to the Protestant Succession. To detect the Folly of this Assertion I subjoin the following Letter from a person of known Integrity, and inviolably attached to the Protestant Succession, as any Dissenter in the Kingdom, I mean Mr. Warreng, of Warrengstown, then a Member of Parliament, and Commissioner of Array, in the County of Down, upon the expected Invasion of the Pretender.

This Letter was writ in a short time after the Array of the Militia; for the Truth of which I refer to Mr. Warreng himself.

S I R,

THAT I may fulfil your Desire, by giving you an Account, how the Dissenters in my Neighbourhood behaved themselves, when we were threaten'd with an Invasion of the Pretender. Be pleased to know, that upon an Alarm given of his being landed near Derry, none were more zealous in setting Watch and keeping Guard than they to prevent such Disorders as might happen at that Time, by ill-designing Persons, passing through, and disturbing the Peace of the Country.

But when the Government thought fit, to have the Kingdom array'd, and sent Commissioners into these Parts, sometime after it appeared, that the Dissenters had, by that time, been otherwise instructed; for several who were so forward before, behaved themselves after a very different Manner,

CHAP. I.

Adverting some Testimony, and others with Testimony, bearing upon the Morays, to be illustrated, and to serve in the

This Behaviour surpriz'd me so much, that I took occasion to discourse several of them, over whom I thought I had as much Influence, as any other Persons, and found them upon the common Argument of having their Hands tied by a late Act of Parliament, &c. Whereupon, I took some pains to shew the Act to them, and wherein they were mistaken. I further press their Concurrence with us, in procuring the common peace and security of our Country, and tho' they seem'd convinced by what I said, yet I was given to understand, their Behaviour was according to the Sentiments of some Persons, whom they thought themselves obliged to observe, or be directed by, &c.

7 JU 66

E I N I S.

N. B. Tho' the first and second Numbers of the Correspondent, have been taken some Notice of by the Author of a Pamphlet, entitled, A Vindication of the Protestant Dissenters from the Aspersions thrown upon them in the Presbyterians Plea of Merit, &c. and in the foregoing Narrative; yet it was thought proper to omit them here, as of little or no Weight in the present Controversy; especially since they could not be inserted without enlarging the Price.
